

REPORT

NATIVE PAPERS

FOR THE

Week ending the 9th February 1895.

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Nil.		ASSAM PAPERS	
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.					
Monthly.					
1	"Ghosak"	Khulna ...	560	1st February 1895.	
Fortnightly.					
2	"Bankura Darpan"	Bankura ...	450		
3	"Kasipur Nivási"	Kasipur, Barisál ...	300		
4	"Ulubaria Darpan"	Ulubaria ...	800		
Tri-monthly.					
5	"Abodh-Bodhini"	Calcutta ...	677		
Weekly.					
6	"Banganivási"	Calcutta ...	8,000	2nd ditto.	
7	"Bangavási"	Ditto ...	20,000		
8	"Burdwán Sanjivani"	Burdwan ...	310	29th January 1895.	
9	"Chárumihir"	Mymensingh ...	.....	29th ditto.
10	"Chinsura Vártávaha"	Chinsura ...	500	3rd February 1895.	
11	"Dacca Prakásh"	Dacca ...	2,400	3rd ditto.	
12	"Darsak"	Chinsura ...	.....	
13	"Education Gazette"	Hooghly ...	950	1st ditto.	
14	"Hindu Ranjiká"	Boalia, Rajshahi ...	248	30th January 1895.	
15	"Hitavádí"	Calcutta ...	3,000	1st February 1895.	
16	"Jnándáyiká"	Ditto ...	.....	
17	"Mihir"	Ditto ...	.....	
18	"Murshidabad Hitaishi"	Murshidabad ...	732	30th January 1895.	
19	"Murshidábád Pratimudhi"	Berhampore ...	200		
20	"Pratikár"	Ditto ...	603	1st February 1895.	
21	"Rangpur Dikprakásh"	Kakinia, Rangpur ...	170		
22	"Sahachar"	Calcutta ...	800-1,000	30th January 1895.	
23	"Samaya"	Ditto ...	4,000	1st February 1895.	
24	"Sanjivani"	Ditto ...	4,000	2nd ditto.	
25	"Sansodhini"	Chittagong ...	.....	1st ditto.
26	"Saraswat Patra"	Dacca ...	500	2nd ditto.	
27	"Som Prakásh"	Calcutta ...	800	28th January and 4th February 1895.	
28	"Sudhákár"	Ditto ...	2,000	1st February 1895.	
29	"Vikrampur"	Lauhajangha, Dacca ...	380	31st January 1895.	
Daily.					
30	"Banga Vidyá Prakáshiká"	Calcutta ...	500	1st and 4th to 7th February 1895.	
31	"Dainik-o-Samáchár Chandriká"	Ditto ...	1,200	31st January and 3rd to 7th February 1895.	
32	"Samvád Prabhákár"	Ditto ...	1,435	4th to 7th February 1895.	
33	"Samvád Purnachandrodaya"	Ditto ...	300		
34	"Sulabh Dainik"	Ditto ...	3,000	10th January and 4th to 6th February 1895.	
ENGLISH AND BENGALI.					
Weekly.					
35	"Dacca Gazette"	Dacca ...	500-600	4th February 1895.	
HINDI.					
Monthly.					
36	"Bihar Bandhu"	Bankipore ...	500		
37	"Darjeeling Mission ke Másik Samáchár Patriká."	Darjeeling ...	600		
Weekly.					
38	"Aryávarta"	Dinapore ...	750	2nd ditto.	
39	"Bhárat Mitra"	Calcutta ...	2,500		
40	"Hindi Bangavási"	Ditto ...	10,000	4th ditto.	
41	"Uchit Vaktá"	Ditto ...	.....	2nd ditto.
PERSIAN.					
Weekly.					
42	"Hublul Mateen"	Calcutta ...	.....	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
<i>Weekly.</i>				
43	" Akhbar-i-Al Punch " ...	Bankipore ...	800	10th and 17th January 1895.
44	" Darussaltanat and Urdu Guide " ...	Calcutta ...	300	31st January 1895.
45	" Gaya Punch " ...	Gaya ...	.....
46	" General and Gauharisafi " ...	Calcutta ...	410	31st ditto.
47	" Mehre Monawar " ...	Muzaffarpur ...	150	
URIYA.				
<i>Monthly.</i>				
48	" Asha " ...	Cuttack ...	80	
49	" Pradip " ...	Ditto ...	.....
50	" Samyabadi " ...	Ditto ...	.....
51	" Shikshabandhu " ...	Ditto ...	.....
52	" Utkalprabhá " ...	Mayurbhunj ...	3	
<i>Weekly.</i>				
53	" Dipaka " ...	Cuttack ...	.....
54	" Samvad Váhika " ...	Balasore ...	203	
55	" Uriya and Navasamvád " ...	Ditto ...	420	
56	" Utkal Dipiká " ...	Cuttack ...	450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
57	" Paridarshak " ...	Sylhet ...	480	
58	" Srihattavási " ...	Ditto ...	.....

II.—HOME ADMINISTRATION.

(a)—Police.

A CORRESPONDENT of the *Charu Mihir* of the 29th January says that thefts with house-breaking have become very rife in Pingna in the Mymensingh district. Lately three such thefts took place in the houses of Babus Harinath Niyogi, Kailas Chandra Guha, and Bipin Chandra Bhaumik, respectively, without the police being able to trace the offenders. The chaukidars should be made to keep proper watch at night.

CHARU MIHIR,
Jan. 29th, 1895.

2. The *Bankura Darpan* of the 1st February gives the following case:—

A complaint against the Bankura police.

One Sarfaraz Khan lived in a village within the district of Manbhum. He was once or twice sent to jail for committing dacoity and other offences, and when released was required to furnish security for good conduct for three years. He was lately suffering from consumption, and the Bankura police was aware of the fact. And yet on the night of the 27th January last they arrested him on suspicion of his having been implicated in the dacoities which were committed at Beguapara on the 4th January. He was in a dying condition, and he died on the morning of the 28th January at the Bankura sadar thana. Though on the day of his arrest, the Magistrate was present at the sadar, the parwana for Sarfaraz's arrest was not submitted to him for signature, and it was signed by a Deputy Magistrate. Again, it is not easy to see why, having regard to his condition, Sarfaraz was not sent to hospital on the night of his arrest. It is hoped that the authorities will enquire into the matter.

BANKURA DARPAN,
Feb. 1st, 1895.

3. The *Hitavadi* of the 1st February says that ruffianism is rife at

Ruffianism in the Bagirhat subdivision of the Khulna district.

Balabhadrapur, Ramchandrapur, and other villages within the Bagirhat subdivision of the Khulna district. A number of budmashes are committing thefts and dacoities in the villages, and extorting money from the peaceful inhabitants. The police connives at their acts, while fear of retribution prevents the villagers from openly complaining to the authorities. It is hoped the Magistrate of Khulna will look to the matter.

HITAVADI,
Feb. 1st, 1895.

4. The *Sansodhini* of the 1st February says that again Mr. Good's

A *sankirtan* affair again in Chittagong.

carriage drove into the Katapahar road in Chittagong town as a Brahmo *sankirtan* was lately passing along that road. This time, however, the carriage was empty, and not Mr. Good but his coachman was to blame. On the carriage turning into the road at a furious speed, the police called out to the coachman to slacken the speed and proceed slowly after the procession. But the coachman, emboldened perhaps by the way in which the last case against his master had been dismissed, drove furiously and showered filthy abuse on the processionists for not readily making way for his carriage. The carriage proceeded to the *kuthi*, and immediately after returned by the same route, while the procession had scarcely entered the Somaj premises.

SANSODHINI,
Feb. 1st, 1895.

It is said that from next year processions will be allowed to pass along only certain specified streets. This will mean a practical closing of the public streets to processions. Instead of taking such a step, the authorities should ask Mr. Good to be more friendly to procession parties.

5. The *Bangavasi* of the 2nd February says that in the course of the

Deaths from starvation in week, ending on the 26th January last, two men Calcutta.

were found lying dead of starvation on a public road in Calcutta. Is this a proof of the much vaunted wealth of this city? Such events did not occur before in this land of the Hindus, except in times of dire calamity. Their occurrence now-a-days shows how largely Western education and civilization have spread throughout the country.

BANGAVASI,
Feb. 2nd, 1895.

(b)—Working of the Courts.

6. The *Burdwan Sanjivani* of the 29th January says that the Chief

The case of Mr. Beatson Bell in the Bengal Council.

Secretary's reply to the Hon'ble Babu Surendra Nath Banerji's question about the case brought

BURDWAN SANJIVANI,
Jan. 29th, 1895.

against Mr. Beatson Bell has not been satisfactory. If Government takes no steps against guilty officials even when their guilt is proved in a court of justice, how will those officials mend?

DAINIK-O-SAMACHAR
CHANDRIKA
Jan. 31st, 1896.

7. The *Dainik-o-Samachar Chandrika* of the 31st January says that The Beatson Bell affair in certain Comilla people who pretend to speak impartially of the late affair in that town report that Babu Rasik Lal alone having come to the amusements in his native dress, Mr. Beatson Bell could not recognise him and gave him a push, and Babu Rasik Lal having tried to resist Mr. Bell, the latter gave him another violent push which threw him under the embankment and broke his arm. The same people also say that after the accident Mr. Bell apologized to Rasik Babu and behaved like a perfect gentleman. It may be true that Mr. Bell has a good heart, but where is the value of a good heart when no proof of it is given in life and conduct? Seraj-ud-doula, too, possessed a good heart. And who shall say that even Nero had not a good heart? This is the third time that Mr. Bell has been guilty of such conduct. He would certainly have been more careful, if, on the very first occasion of such conduct, due notice of it had been taken by Government. But a correspondent of the *Amrita Bazar Patrika* says that in a private interview between Mr. Bell and the pleader in the case of Keshavlal of Khulna, Mr. Bell told the latter that the Lieutenant-Governor did not care for the High Court and had assured him of his help in the case. The writer does not question one word of this; for who does not know that the present Lieutenant-Governor does not care a straw for the High Court? Did not his Secretary, Mr. Cotton, say in Council the other day that Keshavlal got no redress from the Lieutenant-Governor, because he sought redress in the law courts, and that in the Serajganj case the only action the Lieutenant-Governor thought fit to take on the High Court's censuring Mr. Bell was to forward to that officer a copy of the judgment containing the censure? This was considered sufficient punishment for Mr. Bell. Yes, it was sufficient punishment, considering the poor prestige of the High Court. It will not be strange if such indulgence from Government is found to have emboldened Mr. Bell.

As for the aggrieved Deputy, he has, no doubt, acted nobly and prudently by not prosecuting Mr. Bell. But though the price of his self-respect may be so small, what will he do if his very life is endangered next time? After all, it is better for him, son of a Vaidya as he is, to leave service and follow his caste occupation. If that does not prove lucrative enough, the writer will be willing to provide him with the post of a compositor in this press.

HITAVADI,
Feb. 1st, 1896.

8. The *Hitavadi* of the 1st February has the following:—
The Lieutenant-Governor in the court of a Deputy Magistrate. It is stated in the papers that the Lieutenant-Governor recently paid a visit to the court of a Deputy Magistrate in the mufassal. The Deputy Magistrate was then delivering judgment in a case and rose from his seat in order to show respect to His Honour, who thereupon left the court. He next called for the papers of the case, and after perusing them praised the Deputy Magistrate for his judgment. But he has nevertheless rebuked him saying that as he was present in his court, not as Lieutenant-Governor but as a visitor, he should not have risen from his seat. The writer would have praised His Honour if he had given proof of his sense of justice in all his acts as he has done in this. But it is difficult for people to understand His Honour's humour. The other day he went *incognito* to the Taliganj thana and dismissed a jamadar, simply because, not recognising him, he refused to take charge of His Honour's horse. So, it is doubtful to say whether, if the Deputy Magistrate had not risen from his seat out of respect to His Honour, the latter would have praised the former for the good judgment he wrote and whether he would not have dismissed him from the service for showing disrespect to himself.

HITAVADI.

9. The same paper refers to the recent interpellation in the Bengal Council about the conduct of Mr. Beatson Bell and makes the following remarks:—

Government admits that beyond forwarding to Mr. Bell a copy of the High Court's judgment condemning his conduct in the matter of procuring subscriptions for the Lady Dufferin Fund, it has done nothing to mark its disapprobation of that conduct. Is this, therefore, the punishment which has

been inflicted on Mr. Bell for his oppressive conduct, and is the man who has inflicted this punishment the '*ma-bap* of the people?'

In reply to the question relating to Mr. Bell's assault on Keshab Lal, it was, in a manner, said that if instead of seeking redress in a law court, Keshab had moved Government it would have considered his case. Now the question is, has this reply been worthy of the Lieutenant-Governor? If Mr. Bell had been an ordinary subject, this reply might have been considered proper, but as he is a highly-placed officer doing responsible work, it is the duty of His Honour to keep an eye on his conduct. If Mr. Bell had been punished by court, would that punishment have been final, and would Government have taken no notice of his conduct? It is the duty of Government to see not so much whether a case brought against one of its officers has been amicably settled or not as whether by his conduct the officer in question has brought discredit on his office or not. Suppose a Magistrate, while on leave, commits a theft and is sentenced to one week's imprisonment, will he be permitted to rejoin his office after having served out his sentence? Will the Lieutenant-Governor say in his case that, as he has been punished by a court, Government does not think it necessary to interfere? Perhaps he will. The ruler who connives at wrong doing and misconduct on the part of his officers is not fit for his exalted position. It is not the people's fault that they do not believe what the Lieutenant-Governor says. If they had obtained justice at his hands, they would not have taken the trouble of moving the courts of law. Can even the dogs who lick His Honour's feet recall a single instance in which he has punished an oppressive official? He never adequately punished official wrong-doing far from dismissing oppressive officials. He did not even degrade officials like Mr. Phillips. Why should the people then rely on him alone for the redress of their wrongs? His Honour is anxious to be the *ma-bap* of the people, but the people know him to be the *ma-bap* of oppressive officials, and it is not their fault that they do so. Referring to the case against him, Mr. Bell told Keshab's pleader that he had already brought the facts of the case to the Lieutenant-Governor's notice, and that the latter had said that further agitation about the case would compel him (the Lieutenant-Governor) to support him; moreover, he (Mr. Bell) was in justice bound to pay compensation to the Deputy Magistrate, Satis Babu. Now if such a conversation between Mr. Bell and the pleader there really was, it proves the hollowness of the Lieutenant-Governor's pleas for not interfering in Mr. Bell's case. If, on other hand, the pleader has misrepresented Mr. Bell by putting into his mouth words which he never used, why are no steps being taken to contradict him? The people now believe that the Lieutenant-Governor favours those officials who are rebuked by the High Court and who are spoken ill of in the native press. And if this belief had been an unfounded one the Lieutenant-Governor would have protested against it not only by words, but also by acts. In conclusion the writer goes on thus:—'O Sir Charles Elliott! say in the name of *dharma* and with your hands on your heart, whether or not you promised the oppressive Mr. Bell your support. Ruler of Bengal as you are, if you want to hide the faults of your officers by means of verbal quibbles, and if, out of a feeling of jealousy against the High Court, you go on encouraging oppressive officials, then you are the most worthless creature that can be found on this earth. If setting aside all considerations of *dharma* and justice you commence oppressing the people, will they find no means for redress? Your Honour should remember that in the course of time the pride of even the most powerful is crushed. We are your subjects and what more can we say?'

10. The same paper refers to the case in which twelve people sentenced to imprisonment by Mr. A. K. Ray, Deputy Magistrate of Bangram, in the Jessore district, were acquitted by the High Court, and remarks as follows:—

The men implicated in this case were ignorant rustics who lived by selling things at a *hât*. They were arrested, tried, and sentenced on a Sunday, though their prayer to be permitted to engage a *mukhtar* was disallowed, because the day in question was a day of rest! They were at first not allowed to sign a *mukhtar-nama* and when it was afterwards signed it was not accepted, because that was a Sunday. Again, they were not told what their offence was and they could not get a copy of the judgment even on payment of an extra fee. What was the

HITAVADI,
Feb. 1st, 1895.

reason of these strange proceedings on the part of the Deputy Magistrate? Is the oppression to which these twelve men were subjected to go unpunished? The acts of this *Ghatiram* have surprised the writer, who thinks that worthless and oppressive officials like him are not fit for administrative and judicial work. These men have no sense of duty and possess no judicial temper. Their pride is inordinate, their temper is haughty, and their mind is full of envy, jealousy, and *sid*.

BANGAVASI,
Feb. 2nd, 1895.

11. The *Bangavasi* of the 2nd February has the following:—

The present rigour of the administration of criminal justice.

The Magistrates are cruel, because the system under which they have to administer criminal justice is cruel. The Deputy Magistrates, too, are cruel, owing partly to that cause, but in a greater degree to their own perversity in thinking that cruel sentences will enable them to please their superior officers. The Deputy Magistrates do not consider sin as sin or possess any feeling. But, examined more closely, even this perversity of the Deputies will appear to spring mainly from the system under which, and the inclinations of the authorities under whom, they have to work. If the authorities had not been in favour of a rigorous punishment of convicted persons, as a means of weakening the country, then even the Magistrates and Deputy Magistrates, perverse though they themselves are, would have conducted themselves more carefully, and the country would not have smarted, as it is doing at present, under unduly rigorous criminal sentences, and native society would not have been thrown into this confusion. The way in which criminal justice is administered in India is very different from that in which it is administered in other countries, and even in other countries governed by the English themselves. In no country is a sentence enhanced on appeal: in India it is. The assistance of the law courts is sought by Government when it wants to have a sentence enhanced, but in other matters their advice is little cared for. The assistance of the High Court, for instance, is sought by Government at every step for the enhancement of sentences passed by the subordinate judiciary, but the High Court's censure of high-handed Magistrates is seldom listened to, especially by Sir Charles Elliott's Government.

The harsh punishments which are now inflicted on criminals are, as a matter of fact, breaking the country's backbone, disappointing all its hopes and prospects, and creating the utmost disorder in society. According to Justice Hopwood, rigorous criminal sentences gradually corrupt society, as they are doing in India, and an increase of the jail population means an increase of sin in society. But the authorities in India are delighted to see any increase of the jail population, and the consequence is that, in India, the law is perverted, punishments fail to set an example, and whilst honest people are oppressed, the wicked are not kept in check.

The authorities fly into a passion if they see that the rigour of criminal justice has been in the least relaxed. What Sir Charles Elliott's policy in this respect is needs no telling; and the worthy Governor of the North-Western Provinces has followed suit and advised the officers under him to inflict severe punishments. The High Court's advice can be neglected, but the advice of a Governor must possess all the weight and authority of a command. The officers who inflict heavy punishments are praised and held in high esteem, but those who do not inflict such punishments are frequently censured, and are often even more severely dealt with.

UCHIT VAKTA,
Feb. 2nd, 1895.

12. The *Uchit Vakta* of the 2nd February says that according to the

The Joint-Magistrate of Trivandrum in Madras.

Madras paper, the *Hindu*, while an appeal against a decision of Mr. Muhammad Reza Khan, second Magistrate of Trivandrum, was being heard by the Joint-Magistrate of that place, the latter at once sent for the Khan Saheb, and assaulted him so violently that he remained for some time in an unconscious condition.

Mr. Beatson Bell in Bengal was the first to assault a native hakim and the Government of Bengal rewarded him with promotion for his conduct. Now it remains to be seen what reward is given to the Joint-Magistrate of Trivandrum in Madras who has followed in the footsteps of his brother officer in Bengal.

13. The *Dainik-o-Samachar Chandrika* of the 5th February refers to the interpellation in the Bengal Council on the case against Mr. Beatson Bell and remarks as follows:—

The case of Mr. Beatson Bell.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 5th, 1895.

In his letter to the Government of India about the case of Mr. Beatson Bell, the Lieutenant-Governor disapproved of Mr. Bell's conduct, and if this expression of His Honour's disapprobation had come to the knowledge of the public at the time it was made, they would not have made further noise about the matter. And so every difficulty would have been over if in the course of his reply to the Hon'ble Surendra Nath Banerji's question on this subject, the Chief Secretary had said that His Honour had disapproved of Mr. Bell's conduct. But the Chief Secretary did not do that; he simply said that if instead of seeking redress in court, Keshab Lal had memorialized the Lieutenant-Governor, the latter would have taken his case into his consideration. But was this said only to spite the High Court? Was His Honour angry with Keshab Lal because he sought redress at the hands of the highest court in the land? Does His Honour want to show to the people that he cares very little for the High Court? His Honour's hostile attitude towards the High Court has surprised the people. Surendra Babu, as well as the public, would have been satisfied if the Hon'ble Mr. Cotton had said that Mr. Bell had been rebuked by the Lieutenant-Governor for his conduct. But probably Surendra Babu's reference to the misconduct of a civilian displeased the civilian Lieutenant-Governor, and he asked the Chief Secretary to say nothing about the rebuke which had been administered to Mr. Bell. But considering that His Honour has now been forced to record in the official gazette his disapproval of Mr. Bell's conduct, it would have been well not to have kept it secret at the time of the interpellation. The Lieutenant-Governor has held Mr. Bell guilty of a trifling offence and contented himself with rebuking him. But light punishments are apparently not adequate for officers like Mr. Bell, and he has again misconducted himself at Comilla. He should therefore have been more severely punished. His statement that the case against him was a very trifling one, but had been taken to the High Court with the object of making political capital out of it shows that he is after all not so plain and straightforward a man as he is taken to be. He knows that the Lieutenant-Governor is opposed to any political agitation by the people and to their proposal for the separation of judicial and executive functions, and that the dismissal by Satis Chandra of Keshab Lal's case has furnished them with an additional ground for pressing their proposal; and he therefore assigned political considerations for the case against him with the deliberate object of pleasing the Lieutenant-Governor.

(d)—Education.

14. The *Sahachar* of the 30th January says that Sir Alfred Croft's last Convocation speech was a sympathetic one. The poverty of Indian students has apparently touched the heart of Sir Alfred, and he feelingly alluded to it in the course of his speech. For this he must be thanked. Other Vice-Chancellors, while addressing the graduates, told them not to seek employment under Government, but to try to earn their livelihood by means of trade, &c. But they forgot that trade required capital and the people were poor. It is very creditable to Sir Alfred that he has not given the graduates such impractical advice. Though an Englishman, the Vice-Chancellor has appreciated the good points in the Bengali character, and for this he is heartily thanked by the writer.

SAHACHAR,
Jan. 30th, 1895.

15. The *Sansodhini* of the 1st February urges the following objections to the proposed removal of the Chittagong Collegiate School from its present situation. The proposed removal of the Chittagong Collegiate School to the old Collectorate premises in the southern part of the town:—

SANSODHINI,
Feb. 1st, 1895.

(1) There being already two Entrance schools in the southern part of the town, the removal of the collegiate school to that quarter will materially affect the interests of the latter, because all those students who come to it from the northern quarter—and their number is not small—will be compelled to leave it, and will join either the Madrassa or Kazim Ali's school. The smaller fee charged by the two schools already in existence in the southern quarter will also be an inducement to pupils generally to leave the collegiate school and join

either of the other two, especially as the former has no particular reputation for good teaching.

(2) The proposed removal will impose upon the school an additional monthly expenditure of not less than Rs. 12 on the head of drinking water for the boys, because like the spring in the northern quarter near the school there is no spring in the southern quarter near the old Collectorate premises. Besides, many Hindu students refuse to drink water carried from a long distance.

(3) There is no play or recreation ground within a mile and-a-half of the old Collectorate premises.

(4) The offices will be too near the school, which is not desirable on more grounds than one. *First*, the boys will frequently come out of their class rooms on various pretexts in order to look on anything that may be going on in the offices; *secondly*, the boys may get into collisions with the Europeans, as was lately the case with the boys of the municipal school.

(5) The present situation of the college, the Normal School, and the Madrassa, within short distances of each other, facilitates their inspection by the inspecting officers.

(e)—*Local Self-Government and Municipal Administration.*

BANGAVASI,
Feb. 2nd, 1895.

16. A correspondent of the *Bangavasi* of the 2nd February complains of the exceedingly inadequate scavenging arrangements made in the Panihati Municipality in the 24-Parganas district and of the deplorable condition of the burning ghât there.

HINDI BANGAVASI,
Feb. 4th, 1895.

17. The *Hindi Bangavasi* of the 4th February says that the residents of Meerut in the North-Western Provinces submitted a petition to the local Government, stating that water works were unnecessary for their town. The Government has promised to consider their petition. But in the meantime water works are being pushed on. It is suspected that the work will be completed before a decision is come to in regard to the petition.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 7th, 1895.

18. The *Dainik-o-Samachar Chandrika* of the 7th February is astonished to find certain newspapers expressing disgust at the action of the Midnapore Municipality and District Board in wasting public money on Sir Charles Elliott's reception and at His Honour's encouraging such waste. The writers in these papers forget to whom the money virtually belongs. Does it not virtually belong to Government, which can do anything it likes by its legislative power? If such objections against spending public money on the reception of the Governors are pushed too far, the legislature will be compelled to pass a law legalizing such receptions. Did not the Governor of Bombay say so plainly? When Government can do anything it pleases, it does not become the people to take objection to what it does in the way of wasting or encouraging the waste of money.

(g)—*Railways and communications, including canals and irrigation.*

HITAVADI,
Feb. 1st, 1895.

19. The *Hitavadi* of the 1st February says that the oppression to which third class railway passengers are subjected by the officers of the Indian railways is indescribable. Babu Kisor Lal Sanyal, writing to this paper from Serampore, says that the European officer at the Howrah station who inspects the tickets and luggage of the passengers bound for the 1 o'clock Delhi train habitually abuses and ill-treats them. When he is in good temper the passengers are let off with a few such remarks as 'stupid,' 'rascal,' &c., but if he is in bad temper he sends even light luggages to the weighing-room and the train passes off before their owners get them back. Moreover, the women who have to walk to the train under the fierce glances of this man feel greatly confused with shame. He also freely uses his arms and legs in belabouring those about him.

BANGAVASI,
Feb. 2nd, 1895.

20. The *Bangavasi* of the 2nd February says that the canals in the Hooghly district, which have been excavated at a cost of fifteen lakhs of rupees, are not draining off water satisfactorily and, in consequence, the lands

on both banks of the Dankuni canal were submerged this year and considerable damage was done to the crops. Is this the gain the people have derived from the canals, which were excavated with money collected with a high hand from the zamindars and the raiyats? It is not a little strange that even after such experience the Lieutenant-Governor should insist on excavating canals throughout the province. Will East Bengal, too, be drained by means of canals?

(h)—General.

21. The *Sahachar* of the 30th January has the following:—

Europeans in the Subordinate Executive Service.

The *Indian Daily News* regrets that there are only twelve Europeans in the Subordinate Executive Service of Government. But he forgets that his countrymen occupy the majority of the posts in the Civil Service. If the Civil Service Resolution of Parliament had been given effect to the number of natives in the Civil Service would have increased. But that Resolution has been set aside by the Government of India, and has not even this satisfied the *Indian Daily News*? Does the editor of the paper wish the natives to remain as bearers of their white masters? Already all highly-paid clerkships in Government offices are monopolized by Europeans and Eurasians, but this monopoly does not satisfy the *Daily News*, and he is for increasing the number of Europeans in the Subordinate Executive Service also. His wish is, however, not likely to be gratified in the near future. For the Europeans employed in the subordinate service are inferior in point of ability to the natives in the same service. Of the European Deputy Magistrates Mr. Fordyce has been accused of bribery, and it is for the *Daily News* to say whether or not a man so accused ought to be allowed to remain in the service. There are other charges, too, against Mr. Fordyce. Mr. Warde-Jones, Deputy Magistrate of Govindpur in the district of Purulia, has assaulted a gentleman for not supplying corn for his horse and is being prosecuted on that account. Against another European Deputy Magistrate, viz., Mr. Smith, in charge of the Pakur subdivision, the *Murshidabad Hitaisi*, brought serious charges sometime ago. It is now for the *Indian Daily News* to say whether the number of such men as these ought to be increased.

SAHACHAR,
Jan. 30th, 1895.

22. The *Hitavadi* of the 1st February says that the rigors of the administration of the Arms Act have of late greatly increased.

Administration of the Arms Act by Sir Charles Elliott.

The Lieutenant-Governor's public orders and secret instructions on the subject have made it extremely difficult for people to keep arms. Under His Honour's order regarding the marking of fire-arms those willing to purchase them must produce a license for their use; but licenses cannot be granted unless the guns for which they are wanted are produced for marking! Thus the order in question has made it impossible for people to buy fire-arms. The Lieutenant-Governor secretly instructed the officers under him to detain any Winchester rifles found in the possession of natives, but as this instruction placed those who had already purchased such rifles in great difficulty and was calculated to lead to trouble it was withdrawn and a new one issued in its place prohibiting the granting to natives of licenses for the purchase of such rifles, leaving those who had already purchased them undisturbed. It seems from this that the Lieutenant-Governor will not rest until he has completely disarmed the people. Considering the bad name which His Honour has earned by his administrative acts, it is but natural that he should feel anxious and alarmed about the use of fire-arms by the people. He is probably seeing daggers in the air like Macbeth and dreaming about Abdulla and Shere Ali, and he will continue to feel nervous until the people are completely disarmed.

HITAVADI,
Feb. 1st, 1895.

III.—LEGISLATIVE.

23. *Al Punch* of the 17th January recommends Fazul Bhai Visram for reappointment to the Supreme Council, but does not question Nawab Amir Hossein's fitness for a seat in that Council.

Mr. Fazul Bhai Visram's seat in the Supreme Council.

AL PUNCH,
Jan. 17th, 1895.

24. The *Charu Mihir* of the 29th January is glad that in deference to public opinion Sir Charles Elliott has proposed to withdraw the Revenue Sale Law Amendment Bill, and says that if His Honour had shown similar

The withdrawal of the Revenue Sale Law Amendment Bill.

CHARU MIHIR,
Jan. 29th, 1895.

respect for public opinion in other matters, he would have been saved from many of the errors he has made in the administration of the country. It is hoped that in consideration of the strong opposition it has evoked His Honour will withdraw the Sanitary Drainage Bill too.

SAHACHAR,
Jan. 30th, 1895.

25. The *Sahachar* of the 30th January refers to the quarrel in the Viceregal Council over the discussion on the Police Act Amendment Bill and makes the following remarks:—

The Mehta affair in the Vice-regal Council.

Though testifying to the honesty and ability of the Members of the Civil Service generally, the writer is not prepared to say that all executive officers of Government, from the District Magistrate downwards, are faultless. Even the Hon'ble Sir James Westland would hesitate to call a service faultless, which contains in its ranks men like Messrs. Barrow and Fordyce. And the Hon'ble Mr. Mehta had these men in his view when he made the remarks which have given offence to the Finance Minister. He cannot therefore be blamed for what he has said, and the writer is at a loss to see why Sir James, who has been known to the public as a man of a quiet disposition, lost his temper. It is a matter of regret that Sir James is blind to the failings of his countrymen and sees only their good points. Last year, when the Lieutenant-Governor from his seat in the Viceregal Council abused the entire Hindu community by calling them disloyal, it never struck Sir James, who was present in the Council, that His Honour was saying something very improper. Now let him think of his silence on that occasion and his exhibition of temper on the present and he will be able to see himself at fault.

DAINIK-O-SAMACHAR
CHANDRIKA,
Jan. 31st, 1895.

26. The *Dainik-o-Samachar Chandrika* of the 31st January has the following:—

The Mehta affair in the Council.

The Civilian is impatient of contradiction, especially of contradiction by a native. He is blind to his own faults and to those of his community. He considers himself and his brother officers immaculate as the gods. He thinks, in fact, that he knows everything, can make no error or mistake, and is the pink of every virtue. He has unbounded confidence in himself and in his fellow officers, and he is, as it were, the real sovereign of the country. To crown all, the *esprit de corps* among the civilians is so perfect that nothing but the dignity of the Legislative Council saved the Hon'ble Mr. Mehta, the other day, from the bite which he must otherwise have received for having thrust his finger into the hornet's nest.

According to certain politicians in England, India contains two political parties, the Anglo-Indian officials constituting the Tory or Conservative party, and the whole people, the Whig or Liberal party. This division is perfectly correct, for even the Anglo-Indian officials, who, on their return to England, join the Liberal party there, conduct themselves like Conservatives here. Sir Charles Elliott will certainly join the Liberal or even the Radical party on his return home, but he is a Tory or Conservative to the backbone in India. Sir James Westland will be a Radical in England, but he is a Tory in India. A Conservative is an eye-sore to Mr. Cotton, but he, too, has to act like a Tory in India.

Mr. Mehta blamed the bureaucracy, whose power Government is always anxious to increase. How can he, then, expect to be excused for his offence? It is true he said nothing which could apply to the Viceroy or the members of his Council, or even to just and upright civilians. But that did not matter to Sir James Westland who was beside himself in anger, and wanted to secure the sympathy of the Viceroy and the other official members of the Council in snubbing Mr. Mehta. Sir Antony MacDonnell, too, made himself open to censure by repeating Sir James' strictures, even after Mr. Mehta had explained his meaning more clearly.

But whatever the attitude of the officials towards him may have been, Mr. Mehta deserves the highest praise for having told the truth and acted in a manner worthy of his high position. It will matter little if he is now expelled from the Council. It is true his protest will bear no immediate fruit; and it is perfectly well-known that the powers of the Civilians and the rigour of the law will go on increasing. But his words will not fail to be appreciated by that British public which appreciated John Bright's words, and will certainly bear some fruit in the course of time.

27. The same paper says:—"To-day being a Hindu holiday for the *Saraswati Puja*, no meeting of the Viceroy's Legislative Council should have been held. But if a meeting is held, no business should be done, in deference to the religious sentiments of the Hindu members."

A meeting of the Supreme Legislative Council on a *puja* day.

DAINIK-O-SAMACHAR
CHANDRIKA,
Jan. 31st, 1895.

28. The *Darussaltanat and Urdu Guide* of the 31st January says that the strictures which were passed upon Mr. Mehta by Sir Antony McDonnell and Sir James Westland were such as should not have proceeded from the mouths of men in their position. They took Mr. Mehta's speech as an attack upon the whole official class, from the Viceroy down to an ordinary constable. But a man with ordinary common sense will see that Mr. Mehta's speech contained no indiscriminate attack. Every member of the Council is at liberty to express his own views on the matters brought before the Council, and the other members can contradict him, but they cannot insult him. As a member of the Council, Mr. Mehta gave his views frankly and boldly without being in fear of the Viceroy, or the Lieutenant-Governor, or any one else. But his speech contained no personal attack. He made a remark of a general character, with the qualifying statement that even to this remark there were honourable exceptions.

The Mehta affair in the Supreme Council.

DARUSSALTANAT
AND URDU GUIDE,
Jan. 31st, 1895.

It is difficult therefore to understand what made Sir Antony and Sir James lose their temper and say what did not befit their position. Their conduct leads us to believe that Indian liberty in any shape is unbearable to a European.

29. The *Sudhakar* of the 1st February says that Sir Antony MacDonnell's Police Act Amendment Bill is calculated to lead to oppression, and is therefore objected to. Mr. Phiroz Shah Mehta deserves the highest praise for the bold and outspoken way in which he protested against this measure in the Council. This instance of his patriotism has delighted everybody. But his remarks proved very offensive to the official members, and the Finance Minister, therefore, protested against them as the official spokesman. Mr. Mehta's speech has created quite a sensation.

The Mehta affair in the Supreme Council.

SUDHAKAR,
Feb. 1st, 1895.

30. The *Hitavadi* of the 1st February has the following:—

The Mehta affair in the Council. Last year when the Lieutenant-Governor in the course of a speech in the Viceregal Council accused Hindus of 'hatching widespread and nefarious conspiracies over a large extent of country,' Sir James Westland, who was present in the Council and heard this abusive language, said nothing. From this the writer took him to be a man of a very quiet, inoffensive disposition. But from his recent exhibition of temper over the Hon'ble Mr. Pherozsha Mehta's remarks on the Police Act Amendment Bill, the same Sir James appears to be a different man altogether. The writer has carefully read Mr. Mehta's speech on the subject and finds nothing there to justify the Finance Minister's remark—'From Your Excellency downward, every executive officer falls under the ban of the Hon'ble Member's denunciation and' These remarks of Sir James were as much out of place as the anger of a widow who, when asked by her brother's wife for some lime for use with betel leaves replied: you ask me for lime; you therefore mean to say that I take lime: it therefore follows that I eat snails (whose shells yield lime), and when I eat snails I must be eating fish too: *ergo*, I do not observe the rules of widowhood: *ergo*, I am a prostitute, and then loudly abused her sister-in-law. The following lines in the Hon'ble Mr. Mehta's speech may have given offence to the Finance Minister:—'I have not the least desire to speak disparagingly of executive officers, most of whom, I have no doubt, are anxious to perform their duties conscientiously and to the best of their ability. But it would be idle to believe that they can be free from the biases, prejudices, and defects of their class and position. It is a more common human failing than most people imagine to mistake suspicions, not infrequently founded on prejudice and misleading, unsifted, and incorrect information, for moral certainty.' But these words did not certainly justify him in arriving at the conclusion at which he arrived. Considering the fearless way in which Mr. Mehta expressed himself, it is no wonder that he should have incurred the displeasure of the officials. His conduct on the occasion of

HITAVADI,
Feb. 1st, 1895.

the discussion over the Police Act Amendment Bill has been worthy of an independent, spirited, and justice-loving man like him. And it is a matter for congratulation that he owes his membership of the Viceregal Council not to nomination by Government, but to election by his own countrymen. May he live long and continue to do good to his country.

SANJIVANI,
Feb. 2nd, 1895.

31. The *Sanjivani* of the 2nd February has the following remarks on the Police Act Amendment Bill:—

The Police Act Amendment Bill.

There can be no doubt that the course proposed to be taken in levying the cost of a punitive police is more just and equitable than the provisions of the existing law on this point. But the weapon of oppression which the passing of the amendment will place in the hands of the Magistrate constitutes a serious objection to it. The real power which the amendment proposes to give to the Magistrate is that of subjecting to the cost of an additional police, and in that way punishing those whom report may speak of as guilty, and of imposing upon them a fine of an unlimited amount by requiring them to pay compensation for damages. The proposed law will also induce Government and the Divisional Commissioners to accord their sanction more readily, than they do at present, to the employment of a punitive police. The provisions of the Bill will thus practically empower Magistrates to punish without trial those who will be unfortunate enough to incur their displeasure.

There is no denying that a good many Indian Magistrates often commit injustice by punishing innocent persons in a highhanded manner. That many of these Magistrates will abuse the power proposed to be given to them is certain. Sir Antony MacDonnell knows well enough that there are among the Magistrates many who are extremely overbearing and who are not only capable of entertaining malicious feelings, but who do not scruple to trample law and justice under foot in order to harass those against whom they cherish ill-feeling. And the fear of being censured by the District Judge or the High Court is the only restraint upon these Magistrates. Vesting such Magistrates with unlimited power is therefore not even to be thought of. As a counterpoise to the power thus given to the Magistrate, those whom the Magistrate will hold guilty should be given the power of appealing against his finding.

The proposed amendment of section 30 of the Police Act will lead to increased oppression by inducing Magistrates to require a license for every procession, and the proposal requiring every public meeting to be held under the Magistrate's permission, and giving the police the power to break up every such meeting which does not fulfil the conditions laid down by the Magistrate, is calculated to lead to perfect anarchy in the country. This amendment has obviously been proposed with the view of breaking up gatherings of rioters and seditious people. But seditious people there are not in this country, and the provisions of the existing criminal law are sufficient to deal with gatherings of rioters.

BANGAVASI,
Feb 2nd, 1895.

32. The *Bangavasi* of the 2nd February has the following:—

The position of the Imperial Legislative Council.

The Viceroy and other big officials plainly said, the other day, that before a mandate of the Secretary of State, their own judgment and conscience, and their very existence as members of the Government of India, were as nothing; that they were bound as official members of the Supreme Legislative Council in India to carry out every mandate of the Secretary of State and thus to uphold the prestige of his office, however unjust and injurious to the public weal and unjustifiable in their own judgment, such mandate may be. This theory of the duty of an official member may mean profound statesmanship, may be an indication of what the standpoint of British rule in India is, but its enunciation has dumbfounded the small-witted people of this country. The policy which is now followed by the authorities has not astonished the people. But they cannot understand what necessity there is for sending out a Viceroy on such a large salary, and giving him a Council composed of the ablest officers in the country, if India is to be governed in a spirit of unquestioning obedience to the mandates of the Secretary of State. If the advice of these members is not wanted, if they are debarred from giving advice at all, what is the necessity of spending lakhs of rupees in order to entertain their services? Instead of wasting so much money, India may as well be governed

from England according to the policy which may appear best to statesmen in England. To the people of India, so long as they live under British rule, it is a matter of small difference whether they are governed from Calcutta or from Simla, or from London; for they are nothing more than mere spectators of the wealth and prowess of their rulers. But it shocks their loyalty to see the chief officers of the Sovereign thwarted and insulted in this manner. It is best not to hold out such a spectacle to the subject-people.

33. The same paper says that, considering how high-handed the police is, it will doubtless become still more so if opportunities are given to it for committing oppression. The intention of the proposed amendments of the Calcutta and Suburban Police Acts is no doubt laudable, but their passing will inevitably lead to increased oppression of the people. Safeguards have been provided against oppression; but in practice they will remain on paper, as the writer can vouch from a long experience of such things. The writer cannot, therefore, lend his hearty support to the measure.

The Calcutta and Suburban Police Acts Amendment Bill.

BANGAVASI,
Feb. 2nd, 1895.

34. The *Dainik-o-Samachar Chandrika* of the 4th February has the following about the Police Act Amendment Bill:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 4th, 1895.

The Bill has met with opposition in various quarters; but those who have opposed it do not know the motive which underlies the proposed legislation. As attempts are now being made both here and in England to separate judicial and executive functions, the Government here is determined to see these functions kept united in the same person. Time was when the people of India never talked of their political rights or proposed any reduction of the powers of the Magistracy. The officials also did not, on their part, care to see their powers increased. But as the people are now praying for the reduction of those powers, the officials seem determined to have these increased. The proposed Bill is accordingly intended to give effect to their wish in this respect. When it becomes law, it will give greater facilities to Magistrates to oppress the people. And Sir Antony MacDonnall would have seen this, if he had not been himself determined to increase the powers of the Civilian officers of Government. It is useless to expect justice at the hands of the Civilian advisers of Government, for both their heads and hearts have become perverted. Lord Elgin ought at this juncture to behave like an Englishman instead of endorsing the decision of his Civilian Councillors. If His Excellency fails to do this, it will be a proof that he has fallen under the irresistible influence of the Anglo-Indian *máyá* (spell).

VI.—MISCELLANEOUS.

35. The *Sulabh Dainik* of the 10th January has the following in an article headed "How much more will you suffer, mother?"

SULABH DAINIK,
Jan. 10th, 1895.

Mother, all-bearing earth, how much more will you suffer? What and how many heinous crimes are being committed day and night on your bosom, but, mother, you are bearing all this with ease and uncomplainingly. We can fully realise the propriety of the epithet 'all enduring', which is given to you.

Mother, you are suffering much, but how much more oppression by the Civilian body will you bear? Do you, mother, either drown yourself in a deluge of universal dimensions, or give eternal peace to your Indian sons by withdrawing them from existence. To whom shall we represent or who is there to see that though we are the sons of the Annapurna-like Queen-Empress, we are still harassed day and night by the Civilian race? Indeed, India is the place for Civilian oppression, and it is being trampled upon by the Civilians.

The Civilian makes his first appearance in India in the guise of a Joint-Magistrate. Many of those who in England earn an independent livelihood by tending "my own sheep," are now-a-days, thanks to competitive examinations, making their appearance in India as irrepressible Civilians. From Joints they gradually become Magistrates or Judges, and flourish in different places under different designations. Puffed up with the pride of office, they hold the world in utter contempt, and are resolved upon oppressing the Indians. Therefore do we ask mother earth, how long will you present us with this spectacle, or how long shall we witness it? We do not at all see whether we have really

any relation with that august Empress of India, with that mother whose sons we are so proud to call ourselves.

The Indians live in perpetual dread of Civilian oppression. You will be able to realise the power of the Civilians, if you will only once look at the miserable condition of the people in the mufassal when the Magistrate is touring among them. The recent Khulna case affords a striking illustration. The Magistrate, Mr. Bell, caned poor Keshavlal for a cup of milk. In another case, a Magistrate accosted a native gentleman as "Suarko bachcha," because the latter, not knowing that he was the Magistrate, had not salaamed to him; another Magistrate in open court used to call natives "black niggers." Mother earth, all this we are accustomed to, and it does not ruffle us in the least.

As regards the administration of justice, in almost all cases tried by Civilians, in which a European happens to be the defendant and a native the plaintiff, the former comes out victorious. Some time ago we prepared a list of such cases and showed that the number of cases in which the European defendant was punished was not even 2 per cent. of the number tried. Even Europeans guilty of murder are allowed to go scot free by Civilian Judges, while natives guilty of the theft of a pice worth of fried rice are given six months imprisonment. Are not these proofs of Civilian majesty? The Baladhun murders have served to proclaim Civilian glory far and wide; and the cow-slaughter riots have given a notoriety to the Civilian's reputation for justice and honesty. Civilian cleverness has been strikingly displayed in the recent quarrels between the Hindus and the Musalmans in the Bombay Presidency. To whichever side we turn, we witness a clear exhibition of the irrepressible power of the Civilians. Therefore do we say—how much more will you suffer, O mother? When the Queen-Empress is not kind to us, O mother, what else can we expect? Therefore, do you, O mother, bring a destructive deluge upon your India, and give us peace for ever.

That the Civilians have grown rampant and begun to transgress the bounds of law and *dharma* is admitted on all hands. But nothing is being done to remedy the evil. Are we to understand from all this that it is Government itself which has begun to commit all this oppression *benami* through the agency of the Civilians? Sir Alexander Mackenzie has strongly condemned the moral character of almost all the European officials in Burma; and if there be truth in Sir Alexander's indictment, the evil must be admitted to have assumed aggravated dimensions.

Competitive examinations are the cause of all this evil. It is these examinations which have brought the present race of Civilians to India—a class of men who come to this country only to make money and oppress the natives.

SUDHAKAR,
Feb. 1st, 1895.

36. The *Sudhakar* of the 1st February says that in replying to the question put by Maulvi Abdul Jubbar in the Bengal Legislative Council, Mr. R. C. Dutt repeated the remarks about the condition of the Musalmans of

Burdwan which were made by him in his annual report on the administration of that Division in a form which gives them altogether a different appearance. In his report he wrote as follows:—"In fact the Muhammadans in this Division are mostly cultivators, labourers, and traders," and he repeated those remarks in the Council in the following form:—"Most of the Muhammadan population of the Burdwan Division live by cultivation, trade, and labour." Now, there is all the difference in the world between a cultivator and a man living by cultivation, for the one word conveys the sense of an ignorant rustic which the other does not. The remarks in the report would seem to imply that the Musalmans of Burdwan are an ignorant people who make little or no effort to improve their educational qualifications. These remarks are therefore calculated to affect them prejudicially as regards their employment in the public service, for in making appointments the officers subordinate to Mr. R. C. Dutt are likely to be influenced by these remarks of his. If Government should, at some future time, form an estimate of Musalman progress from these remarks of Mr. R. C. Dutt, that estimate would be very discreditable to Musalmans, for nowhere is Musalman progress so marked and conspicuous as in Burdwan. It is much to be regretted that remarks so wide of the truth should come from an official who is so well versed in history and is so thoroughly acquainted with the condition of the people.

Mr. Dutt further observed:—"This fact is not inconsistent with what is stated by the Hon'ble Member, viz., that the Burdwan Division contains a large, possibly the largest, number of respectable Muhammadan families of high social standing, holding *aima* lands from old times. This is well known to Government and it is not necessary therefore to ascertain it by further enquiry. Nor does the Government think it necessary to ascertain what percentage of appointments under the British Government and of the posts of Sadar Amins was held by the Muhammadans of this Division fifty years ago. Government has always desired that the Muhammadans of this and other Divisions should qualify themselves by education for their fair share of appointments in all offices."

The view taken here is right. But it is a mistake to suppose that the Musalmans of Burdwan held high posts only in the past. The majority of high Musalman officers even in these days are Burdwan men. Mr. Dutt admits that it is well known to Government that the Musalmans of Burdwan are men of education and high social standing. And yet he described the condition of the Musalmans in Burdwan in a way which bespoke the very reverse of this.

Mr. Dutt has in a manner withdrawn the remarks he made in his report, and he has stated that he and his subordinate Magistrates carefully note the progress of education among Muhammadans from year to year. It is clear that he is somewhat ashamed of the remarks he made. This is good. The writer will be very glad if the educational progress of Musalmans is really noted from year to year. The Musalmans hope much from a native Commissioner.

37. The *Bangavasi* of the 2nd February has the following:—

Christian missionaries in the
cooly agitation.

The Christian missionaries had for sometime made a little agitation in connection with the oppressions attending cooly emigration to Assam.

But a change seems to have come over their views in this matter, and they are now found saying that, as they are not acquainted with all the facts regarding labour emigration to Assam, it is not proper for them to take any part in this controversy. Well and good. But do the Christian missionaries who are always found vilifying Hindu society and the Hindu religion do so after making themselves acquainted with all the facts connected with those institutions? Again, did they make their agitation against opium after mastering all the facts relating to it? Hundreds of such questions may very properly be put to them, but no more. We shall be satisfied if only we get their answer to the two we have put. The mercantile spirit is mixed up even with the Christian religion, and this action of the Christian missionaries in regard to cooly emigration seems to favour and strengthen this belief.

BANGAVASI,
Feb. 2nd, 1895.

38. The same paper says that it was not so apparent before that the

The Dufferin movement—an
agency for the propagation of
Christianity.

Lady Dufferin movement was a part of the organization for the propagation of Christianity in native *zananas*. The matter, however, became, to a certain extent, clear in the meeting of the *zanana* missionaries which took place at Belvedere the other day. For one of the missionaries himself insinuated that the Dufferin movement was helping the propagation of Christianity. Let the people of the country now understand the character of that movement, and then, if they will, let them mix themselves up with it.

BANGAVASI.

39. The *Dainik-o-Samachar Chandrika* of the 6th February has the following:—

Sanitation on the English
method.

Dr. Hart came to this country and has succeeded in persuading the Lieutenant-Governor and Lady Elliott to take steps to disseminate a knowledge of sanitation among the people of Bengal. There is a National Health Society in England, of which Dr. Hart is the President. A branch of this Society has been established in Bengal and many Europeans and natives have become its members. Subscriptions are being raised. Native women will be taught sanitation, and that on the English method. Lady preachers will come from England. As for male preachers, there is no lack of the material. The ladies of the sanitary mission will make house-to-house visitations and teach the inmates of the *zanana*. The various evil consequences which will be necessarily produced by the teaching of sanitation on the English method will do considerable harm to the country.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 6th, 1895.

Already the soap has superseded the oil cake and the pulse flour, and the use of the latter articles will probably be entirely discontinued. All stale and wet rice will have to be thrown into the sewers. The use of biscuits will become more general. Native housewives will henceforward rise from their sleep and take some bread and tea as the first thing in the morning. The breakfast or the *chota hazari* will next claim their attention. All puja and prayer will disappear, and bathing in the Ganges (Hooghly) will be abolished. Hospitality to guests will become a thing of the past. There will be a dinner at 3 P.M. and a supper at night. Hindu women will have to be out on their morning walk. Giving breast to babies will be strictly prohibited, as it already has been in many native families. The *surua* (soup) will take the place of the *serbet*. The chemise, the shirt and the bodice will be in greater demand than ever. As the bare feet are a mischief, "she-shoes" will be in use everywhere. Native ladies are already becoming doctors, and there will be a rage for doctoring in every household, for is not doctoring a principal part of the art of preserving the health? Already *káoá*, *álui* and *chaurasá* are things but little known. The good old rule of eating bitter things on Sundays has ceased to be observed in Calcutta and places near it. No longer are the *siuli*, *bhat* and *paltemathar* leaves prized for their medicinal properties. The juice of the bael leaves is not now made much of. The *neem*, too, has shared the same fate, and yet everybody knows that "disease flies from the place where the *neem* and the *nisinde* flourish." European medicines are now used on every conceivable occasion. A child, vexed by worms, must be given *bonbons*, or *santonine*, or, if homœopathy is preferred, a dose of *cina*. Formerly the use of bitter herbs on every Sunday prevented the very generation of worms, and if a child got worms notwithstanding, the stalk of the pineapple plant or the *indrajáb* was enough to kill them. In extreme cases *biranga* or *palaspaprá* was put under requisition. In cases of ordinary fever and other small complaints, the matrons of the family used their well-known recipes with almost invariable success, and effected cures by strict attention to diet and hygienic rules. Our grandfather was a very learned *kabiraj*, and yet in the medical treatment of the members of his family he had to bow to the decision of his wife. Even now our mothers are found to know more about such matters than our wives, although the former are all illiterate, and the latter have distinguished themselves by their contributions, in prose and verse, to the newspapers. The fact is tradition is the best and most efficient agency for communicating knowledge; and Hindu society was happy so long as it showed its respect for tradition. With the decrease of the respect for tradition which characterized that society in the past, there has been a decline of its happiness and prosperity. It is certain that that society will continue to live and flourish, so long as it allows itself to be educated on the Hindu method; on the method, that is, which is in conformity with the Hindu *sastras*. The English Health Society will carry on its work on the English method and its efforts, although well-meant, are sure to produce harm. It is written in books on the preservation of health that "people should bathe with closed doors, for if a person exposes himself to a cold draught of air just after a bath he is very likely to catch a cold." Now, a poor pupil reading this will very likely bathe within his only hut with closed doors in disregard of the protestations of his mother and aunt. And what will the result be? There will be a collection of water on the floor of the hut. The old ladies will be rendered speechless in wonder, and will wring their hands in despair. Of this nature will be some of the untoward consequences of learning sanitation on the European method. The Hindus alone understand the real condition of India, and the laws and institutions framed by the *rishis* are beyond compare. We do not blame the Lieutenant-Governor and other officials like him. They are patriotic men. Even English poison appears to them to be nectar; even English ordure appears to them to be as fragrant as the sandal paste on the forehead. But how is it that the Babus show such a hankering for the stuff? There is no hope for India. But there may be some hope for her, if she can be rid of the Babus.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 9th February 1895.

B. C. M. & C. E. G.—Reg. No. 7645C—72—13-2-95.